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THE REVIEW.

By ARTHUR PREUSS.

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TABLE OF CONTENTS.

Page.
407 (1)
Failure of Another Communistic Colony. (Arthur Preuss.)
Oliver Wendell Holmes on Catholicity.
The Euchre Nuisance.
408 (2)
The Decadence of China. (C.)
Substitutes for the Saloon:—Billiard Halls and Parks. (Royal L. Melendy.)
The Catholic Federation Movement:—The C. M. B. A. Interested in the Movement. (A. P.)—Chicago Catholics see the Need of Federation. (A. P.)
409 (3)
The Question of a Catholic Daily. (L. H., O. S. B.—Arthur Preuss.)
The Reform of the Breviary.
The Stage:—The Novel and the Theatre.
410 (4)
The Religious World:—The Oklahoma Affair. (Arthur Preuss.) — The Rev. McManus's Home for Aged Priests a Fraud. (Rev. Jno. J. Griffin—A. P.)—Notes.
411 (5)
Exchange Comment. (Arthur Preuss.)
Open Column:—Information Wanted. (Rev. F. T.) — A Dangerous Paper.—A Question Answered. (P. G.)
412 (6)
Education:—Modern Encyclopaedic Education.
Science and Industry:—Liquefied Air.
Pages 7—8 Alphabetical Index to Vol. VII. of THE REVIEW (1900—1901.)

The report of the grand jury in the Anderson County (S. C.) cases of enforced labor fully sustains the sensational charges lately made by the Anderson *Mail*. On five plantations the jury found a most iniquitous state of affairs, the contract laborers being imprisoned when not actually at work, and often being cruelly whipped—one to the extent of a hundred lashes from a rawhide whip. Two cases of kidnapping were found where men were enslaved without any charges of misconduct having been made against them, and the plan of working negroes awaiting trial was found to have been a great success. That such a state of affairs could exist in one of the oldest communities in the United States, seems hardly credible. A redeeming feature of the revelations is the spirit of the law officers thus far concerned. The grand jury has been as fearless as the presiding judge, Benet, who has repeatedly declared that the State courts will do their duty, and that federal interference is unnecessary.

"Jointkeepers" all over Kansas are in constant fear of a visit from Mrs. Carrie Nation, and those in Norton are no exception to the rule. One of the latter attended church the other evening and fell asleep during the sermon. When the preacher finished his discourse, he announced in a loud tone: "We will now sing 'Old Coronation.'" The saloon man woke up in time to hear the last word, which sounded to him like the name of his enemy. With one bound he reached the inner door, slammed it shut and put his shoulder to it before realizing his mistake.

A word recently come into frequent use in Kansas is "buffaloed." It has a delicate shade of meaning. A man who is scared is merely awakened into the activities of defense; a man who is bluffed is one who is so badly scared that he believes defense impossible; but a man who is buffaloed not only believes defense is impossible, but can't work up enough locomotion to run.

Failure of Another Communistic Colony.

Following close upon the collapse of the Christian Commonwealth, near Columbus, Ga., comes the failure of the Ruskin Colony, in Ware County, in the same State. This colony was originally located in eastern Tennessee, but after losing more than half of its members and becoming deeply involved in debt it moved to Georgia. The Ruskinites who still clung to the project of conducting a town on the cooperative plan had money enough left to purchase about six hundred acres of land near Waycross, Georgia. They numbered 125 persons when they settled there three years ago, and for a while it seemed that they would succeed. They had found a fine climate and good land, capable of producing a variety of crops.

They had a fair return for their labors the first two years and gained a score or more recruits. Last year, however, things went wrong. The colony got into debt. Many of its members became discontented. Quite a number left. Recently twenty per cent. of the members signed a petition asking that a committee of three be appointed to sell all the real estate and personalty of the association, in order to pay its debts, and divide the surplus among its members.

There will soon be an election to determine whether the assets of the association shall be sold and the colony disbanded. The colonists are said to be about equally divided on this question, but whatever may be the result of the election, it is pretty certain that the Ruskin Colony will not long survive.

It's the same old story, but we shall continue to ring the changes on it till we have convinced the world of the utter fallacy of the Socialistic theory underlying all such undertakings.

True communism can flourish only in the religious orders of the Catholic Church; but there, is, as Father Cathrein has well pointed out, between the Catholic religious orders and Socialism an impassable gulf. Socialism aims at the universal introduction of a system which, of its very nature, demands the greatest detachment from earthly things and an earnest struggle for perfection, and which, consequently, in the present order of things, is suited only for the few. Moreover, in religious congregations, communism is based upon celibacy. Perfect poverty, or the renouncement of all temporal good is incompatible with married life and with the duties which married life entails. It is utterly irreconcilable with family life in the actual state of humanity.

The utter and ignominious failure of a score or more Socialistic and Communistic colonies, which it has been our duty to record during the past seven years, is the *reductio ad absurdum* of Socialism, from which so many poor dupes have expected salvation.

ARTHUR PREUSS.

OLIVER WENDELL HOLMES ON CATHOLICITY.

A writer in the *Casket* points out that it is very significant that such a man as Dr. Oliver Wendell Holmes, after years of experience and observation of life in a large and (Bostonians would add) intelligent and "cultured" city, came to the conclusion in his wise and mellow days, notwithstanding the prejudices acquired from his education and associations, that the Catholic faith was at least a good faith to die in.

Witness this passage on page 246 of "Over the Tea-Cups" (Boston: Houghton, Mifflin & Co., 1892):

"So far as I have observed persons nearing the end of life, the Roman Catholics understand the business of dying better than Protestants. They have an expert by them, armed with spiritual specifics, in which they both, patient and priestly ministrant, place implicit trust. Confession, the Eucharist, Extreme Unction,—these all inspire a confidence which without the symbolism is too apt to be wanting in oversensitive natures. They have been peopled in earlier years with specters of avenging friends, moving in a sleepless world of devouring flames and their smothering exhalations, where nothing lives but the sinner, the fiends, and the reptiles who help to make life an unending torture. To exorcise them, the old Church of Christendom has her mystic formulae of which no rationalistic prescription can take the place. If Cowper had been a good Roman Catholic, instead of having his conscience handled by a Protestant like John Newton, he would not have died despairing, looking upon himself as a castaway. I have seen a good many Roman Catholics on their dying beds, and it always appeared to me that they accepted the inevitable with a composure which showed that their belief, whether or not the best to live by, was a better one to die by than most of the harder creeds which have replaced it."

THE EUCHRE NUISANCE.

Though the papers make fun of the crusade started in Chicago against society euchre, our leading "society" paper, the *Mirror* (No. 3), declares, it is none the less a fact that the euchre craze has become a nuisance in society.

"It encourages the spread of a gambling mania. It makes for discord among people who ought to dwell together in harmony. It is said to be productive of dishonesty and deception. Euchre gradually creates a desire for bridge whist, and bridge whist begets a craze for poker, and soon the social gathering becomes a gathering for the gratification of avarice over cards. Playing for prizes becomes playing for money, and society becomes like business, a contest for shekels.

One need not be a crank to perceive the evil effects of the euchre craze in society. Every matron who entertains can testify to its

demoralizing effects. It utterly destroys sociability by arousing cupidity and suspicion and dislike among the votaries of the game. Euchre was all right, so long as it was an occasional amusement, but when it became a universal craze, and the prizes increased in value and became, thereby and therefore, worth cheating for, the game became a social sin and nuisance. It is time to get the game of gain out of social affairs."

It is still higher time to get it out of church affairs.

THE DECADENCE OF CHINA.

Les Missions Catholiques of Feb. 15th have an article from the pen of Father Cathanay, under the above caption, that deserves mention in The Review.

The China of to-day, he writes, lives as it did four hundred years ago. The Western nations have come to look at the ancient ruin. They imagined it to be an old mummy covered with jewelry. They have begun the spoliation, but timidly, since they discovered the supposed corpse was not yet entirely cold. Their touch has electrified it; there have been shocks, hesitations, and retreats.

That reminds me of a story. In a street of Port d'Espagne (Trinidad) I saw one day a poor dog about to die. A hundred buzzards formed a funeral circle around him, expecting to devour him as soon as life became extinct. Every now and then one of them, either braver than the others or hungrier, went up somewhat closer, but with a thousand precautions, to see whether the animal still lived, or, if dead, to tear out his eyes. The unfortunate dog, smelling the bird's horrible breath, opened its foamy mouth a little, as if to swallow the intruder. That was enough to make the aggressor recede, and even all the rest of the buzzards. "We must have patience," they seemed to say, "he is not yet dead." Some were tired of waiting and left; so did I. What became of the dog I can only surmise.

Of course, the Western nations are not quite as timid as the buzzards, as they have shown already by tearing lumps from the victim's flesh—lumps that are quite respectable, such as Port Arthur, Kiou Tcheou, Wei-hai-Wei, Kaoloon and Hongkong, Lien-Tcheou and Kouang-tcheou-ouam. Add to these the treaty-ports, and the diverse concessions, small European republics on Chinese soil, the grants of railroad and mining franchises, etc.

More than fifty years ago, England, by its opium war, had clearly prepared this work of dissolution by obliging China, worn out by many centuries, to end its days by taking poison.

Certain small animals deposit their eggs into the bodies of insects, rendering them insensible by their poisonous sting. The body of the victim does not decay, it preserves its healthy appearance, so that the larva finds its meal ready when it leaves the egg. At first that larva will not attack any vital organs, but finally it eats the heart and the head, being sufficiently developed to seek other pastures.

England has come down upon China, has drugged it with its poisonous drug; for the lasty fifty years British larvae have developed in its body and have grown fat; if they have not as yet eaten any vital parts, they are perhaps not far from it. In any case the evil is great; for other nations, seeing that England had prepared the ground, have come likewise to deposit their eggs. Even Italy came forward to take a hand. True, it has been repulsed, but who can say if it will not succeed to-morrow, where Germany succeeded yesterday.

Japan, a liliputian lizard when compared to the tall Chinese dragon, seeing the giant paralyzed, took courage also to take a mouthful, and the world was astonished to see the evil which it had inflicted. The small hungry lizard wanted to devour the dragon and would have succeeded, had the jealousies of the Western nations not interfered and thrown back the lizard on its islands of the rising sun. However, it is not discouraged; it has come back and seeks to fasten its teeth on the great dragon in several places at once.

Ah, poor Chinese, I pity you. But why have you refused the remedy that alone would have made you invulnerable? Frequently that remedy has been offered to you; it is the "gift of God," the Gospel that has been preached to you in the fifth and thirteenth centuries, and continuously from the fifteenth till now. Its heralds were heard in the palaces of the emperors and the cottages of the peasants and the huts of the fishermen, despite all persecutions. You did not want to accept it. God now allows your humiliation,—a proof that He loves you still, if you would but understand it and turn to Him! C.

SUBSTITUTES FOR THE SALOON.

[From the Chicago *Journal of Sociology*.]

Billiard Halls and Parks.

The billiard and pool halls remain to be treated, though they properly come under the head of saloons. There are in Chicago 140 billiard halls. With but few exceptions these are well lighted and furnished, are comfortable, and have a semblance of elegance that surpasses at least the homes of the majority of their patrons. Beer is served from the bar of an adjoining saloon, or from a back room. The price of the game ordinarily includes a glass of beer. The statement current that in gambling lies the secret of the fascination for billiards led me to give especial attention to this phase. Observation and enquiry not only fail to substantiate this statement, but reveal the fact that gambling at billiards (other than the price of the game, which is a matter of courtesy, such as treating) is very scarce. In explanation the following reasons may be given: The professional gambler only plays those games in which cards and dice and other devices, enabling cheating and sleight of hand, are used. The statement of a pioneer of professional gambling, a man who has thrice circled the globe in pursuit of his profession, is this: "Professional gamblers won't touch billiards; it's too honest a game." The average billiard hall, then, is a place where men, especially young men, gather, chiefly because of their love for the game and partly for the sake of companionship. Beer and gambling are sometimes secondary, and sometimes left out entirely. Besides these, there are the two extremes, places where nothing but soft drinks are sold and places where gambling is rife. The former are scarce, and only to be found in residence districts and in the two local-option districts. The latter are still more scarce.

Just the extent to which the cheap theatre, of which those described (in a previous paper) are typical, are substitutes for the saloon, is left for the reader to judge. They are filled at night to overflowing, with a different crowd each night. Even the cheapest seats cost 10 cents (and the 10 cent seat is uncomfortable and apt to be close), an amount which the people of these districts may not spend every night for a "luxury." The truth is that the vast multitude, seeking amusement and having no money with which to pay for it, crowd the saloon vaudeville, where amusement of a still inferior character is furnished them.

The parks are not for the people. Just how much a system of parks that would include small parks located in the wretched and congested districts of the city, would counteract the saloon, is not to be reduced to mathematical calculation. But this is certain: here is a need that it is the business of the city to supply, and cease taxing the poor for parks designed for the rich. The majority of the billiard halls are in no sense a substitute, but those furnishing soft drinks are well patronized, and are in every sense substitutes of the first quality, so far as young men and boys are concerned; but they are few in number. Recreation and amusement, so necessary to the symmetrical development of all our lives, are denied to those most needy of it—or rather, they are supplied in abundance, but of a character and under circumstances not conducive to good morals.

Royal L. Melendy.

THE CATHOLIC FEDERATION MOVEMENT.

THE C. M. B. A. INTERESTED IN THE MOVEMENT.

The Catholic federation movement is not as dead as some people seem to think. From various places we have received reports of discussions of the matter by members of different societies in their branch meetings. In Rochester, a zealous layman is trying to enlist the sympathy of the C. M. B. A. At first he was opposed by partisan politicians, but a spirited address by a highly esteemed priest has dissipated the objections.

"We have a number of Catholic societies," said this clergyman among other things; "they meet together, drink together, smoke together; but rarely, if ever, do they enter into serious discussion of the vital interests of their religion. This ought to be changed, and the only way to change it is the projected federation, which would bind all the various elements together on a truly Catholic basis."

The C. M. B. A. is a large and strong organisation, and we hope the attention which a number of its branches are now giving this matter will result in a resolution calling upon the Supreme Council of the Association to send delegates to the Cincinnati convention in May. If the Supreme Council can not be sufficiently interested, the wide-awake branches ought to see to it that they are properly represented in the national conference.

A. P.

In his letter on Christian Democracy Pope Leo XIII. prescribes and commends Catholic society confederation in these words: "Catholic action will certainly exercise a broader influence, if all the societies through which it works will, while preserving each its own autonomy, move under the impulse of one common force."

CHICAGO CATHOLICS SEE THE NEED OF FEDERATION.

From a report in the Chicago *Record* of March 7th we extract the following:

"Alarmed by the introduction before the Illinois legislature of bills dealing with the taxation of church property, state supervision of all schools, parochial as well as public, free textbooks and similar educational measures, Catholics of Chicago have launched a movement by which they hope to protect their interests.

"Priests and representatives of the laity in most of the leading parishes of the city have banded together with a view to opposing all measures unfavorable to them or conflicting with their views. The organisation begun locally will be extended all over the State, and a committee is at work considering the future plan of action and outlining the constitution and scope of the movement.

"The first step toward a coalition of Catholic interests was taken Tuesday afternoon, when a meeting was held in the rectory of the Holy Name Cathedral. About sixty priests, representing different parishes and Catholic educational institutions of Chicago, were present, and all agreed that there was urgent need of decisive action in the direction of checking the element in the legislature behind the proposed educational measures.

"It was urged that strong efforts should be made to thwart the passage of the bills. They were denounced as extravagant, unjust, and Socialistic measures. The consensus of opinion was that it would be unfair to burden the Catholics in this twofold manner.

"The Rev. Hugh McGuire was chairman of the meeting, and was also selected to superintend the work of the committee to draft a constitution and plan the future action of the organisation."

Attacks upon the civil rights of Catholics are multiplying all over the land. The only way to defeat them is by uniting our forces—by federation, local and national. Those who do not see it yet, will soon learn it. The movement is not dead. It is progressing, surely if slowly. Catholic federation is an absolute necessity and it will come. A. P.

THE QUESTION OF A CATHOLIC DAILY.

To the Editor of The Review.—*Sir*:

I wish to communicate to you an idea which struck me at seeing the statement that we have more than 10,000 priests in the U. S. Have you not at least 2,000 of them subscribers to your Review?

Could not a company be formed willing to advance all the money to put up the neccessary machinery, etc.?

Would it not possibly be easy to have those 2,000 priests take $100 stock each? pledging themselves to two things: 1, not to have any say as to the editorial management; 2. to do all in their power to circulate the forthcoming daily?

With you as editor-in-chief, with full liberty (under the bishops and the Pope) it seems to me the Catholic daily is bound to be a success and an immeasurable power for good.

L. H., o. s. b.

* * *

Perhaps two thousand priests could be found willing to take stock in a Catholic daily; perhaps they could not: we are unable to say. But the necessary capital to set up a plant might be procured more easily and from men who could better spare it than our clergy, if it could be shown that such a venture had reasonable prospect of success. But *hic haeret aqua!* The outlook, in the view of those best able to judge the situation, is all the other way.

Our reverend correspondent appears not to realize that the setting-up of the plant, the buying of the necessary machinery, is but the initial step; there must be sufficient capital on hand from the very outset to keep the paper aflost for at least three or four years. Our excellent French-Canadian Catholic contemporary, the daily *Indépendant*, of Fall River, Mass., has a capital stock of only $25,000 (see editorial in its issue of March 9th), and it is a large eight-page sheet, printing all the news of the day and much other matter besides, with not an inch of plate-matter. For about that sum a serviceable plant could perhaps be secured for an English Catholic daily of moderate pretensions. The running expenses is what chiefly counts. Until they are covered by the income from subscriptions and advertising, money—and no inconsiderable amount, either—must constantly be "sunk."

A modern daily paper, at least in this country, must have its principal source of income in advertising; but businessmen, especially the big firms whose contracts run into the thousands, will not advertise in a paper unless they find that it circulates widely among the people of the neighborhood to whom they look for trade.

Our apprehension is that there is not an American city at present where a Catholic English daily can be reasonably certain to find a sufficiently large clientele to obtain the advertising patronage which it needs to live.

Arthur Preuss.

THE REFORM OF THE BREVIARY.

The following communication on a subject which has lately been given considerable space in The Review, in consequence of a suggestion thrown out by Rev. Dr. Maignen, comes to us from the pastor of a bustling Ohio congregation:

I believe that the Breviary will be changed, 1st. because it can be changed without coming in conflict with Catholic doctrine or principle; 2d. because a change in the right manner and direction will not do any harm to souls; and 3d. because much good may be brought about by a wise and timely change.

There are some things in the Church that can not be changed; the Breviary is however not one of them. The Church is an institution wisely governed by a living body of men, who are able to read and understand the signs of time, the ever-changing circumstances in human affairs, and the new conditions of a progressing world. Whenever she sees fit to make a change we may rest assured that the same is not harmful but beneficial. Supposing the Church would so simplify the Breviary that a convenient edition of two volumes could be made with sufficiently large type for the average weak and much abused eyes of the priests, many of whom have spent one-third of their life poring over books, would the spiritual life be much endangered? Supposing the Breviary would be so shortened that it could be said in two-thirds of the time now required, would that under the present circumstances prove disastrous to the priest's salvation or that of the Catholic people?

Let us look for a movement at the kind of life the average priest of our time is leading, and we may gain a better insight into these things. Indeed much of many a priest's time is employed looking up and buying property, building as well as getting the money together for paying both the ground and the buildings. It is well known that the American priest must sacrifice much time in keeping buildings in good repair, having the finances in good shape, visiting the schools, the much scattered sick and those members of the flock who stand in need of special attention and others whom he wishes to bring back to the Church. If the priest is a good catechist and takes pleasure in explaining the religious doctrines of the Church to non-Catholics, many of whom are anxious to learn religious truth, he will easily enough find candidates for conversion. In short, the zealous priest in this and many another country is in a field where he finds much work and occupation.

Is the Rev. Father not to have a nice library, and after acquiring it, to spend a few hours each day with the well written volumes on Pastoral Theology, Church History, Dogmatic and Moral Theology? Is he not to cast a glimpse at scientific works, the daily press, and some useful magazines in order to be in touch with what is going on in the world? Can good sermons be preached without much preparation and study? Will priests be good school superintendents and catechists if they pay no attention to the pedagogical works of master-minds and men of much experience? Is the press to have no help from the pen of the clergy? Are the lies and insults and misrepresentations of an infidel or bigotted sectarian press not to be answered by those who, by training and calling, are best fitted to annihiliate calumnies?

Prayer, no doubt, is a great power, but labor is likewise such, and if done for God's honor and glory is as meritorious as vocal prayer itself, since in that way it becomes a veritable prayer. There is a way of simplifying the Breviary for those who are much engaged in direct or indirect religious work.

THE STAGE.

THE NOVEL AND THE THEATRE.

At the moment many theatres are offering what are called dramatic versions of popular novels, and the managerial craze for this form of entertainment seems to be steadily on the increase. The phenomenon is not curious, because the explanation of it is perfectly simple, but it is disquieting on account of its rapid development and the evil influences which it exercises, indirectly, upon a stage that is already sufficiently degraded.

The book-plays, as it is now the fashion to call them, possibly because they have so little in common with the volumes from which they are supposed to be derived, are attributable, in the first instance, to the literary log-rolling effected under the guise of correspondence or reviews in the cheaper popular magazines and the least responsible specimens of the daily press. It is by these agencies that novels of second or third-rate importance are boomed into brief but wide popularity, and are enabled to attain to the amazing circulation figures which are so impressive in an advertisement. Some of the books, of course, are much better than others; here and there one of first-rate quality occurs, worthy of the

encomiums bestowed upon it, but that is beside the present subject. The point is that from month to month many volumes of indifferent fiction are proclaimed masterpieces, with reiterated and resounding flourishes of literary trumpets, until the great public which reads the newspapers, and but little else, is familiar at least with their titles, and becomes vaguely desirous of a more intimate acquaintance. This is the opportunity of the speculative manager, who knows as well as any man alive the value of notoriety. About the actual merit of the particular book he is not concerned at all. But if the title of it, backed by rhapsodical recommendations, is to be seen in all the streetcars, or in large type in the newspapers, he realizes its value for theatrical purposes. A play bearing that name starts with a sort of ready-made reputation, profits by all the advertising, legitimate or otherwise, of the original work, and is practically certain of that audience—a very large one—which is attracted chiefly by curiosity.

From the point of view of the box office this is nothing but a smart stroke of business, a trick of the mere trade to which play-producing has been reduced. And the trick, having proved exceedingly lucrative in several cases, has been adopted by most of our theatrical directors, who are as imitative as they are obtuse. In reality the policy is likely to prove in the long run just as fallacious as a money-making scheme as it is injurious to the best interests of theatrical art. It is assailable also on the score of false pretence, for the book-play in nine cases out of ten is something essentially different from what it pretends to be. This, however, is a matter of comparatively small importance, as the original source of a play is of no consequence to the spectator so long as the play itself is a good one. But the fact is that such a thing as a satisfactory dramatic version of a novel is so rare as to be practically unknown. Of all the experiments of the kind that have been made by the most experienced of hack playwrights—the really able dramatist rarely wastes time in such follies—upon the books of such popular romancers as Scott, Dumas, Dickens, and a score of others, there is scarcely one that can be pronounced adequate, either as a sample of the original or as a piece of dramatic construction. This does not mean that none of them have been successful in a commercial sense, that they have not contained powerful scenes, or afforded opportunities for fine individual acting. Instances to the contrary abound in the records of the stage, but as plays their value has always been inconsiderable. Nor could it be otherwise. Between fiction and drama is all the difference that exists between description and execution, and the very arts that constitute the charm and potency of the one are necessarily detrimental and often fatal to the other.

These are trite reflections, but it is obvious that if they apply to the real masterpieces of invention, imagination, and original characterisation, they are still more applicable to the great bulk of such modern fiction as is selected for the operations of the professional adapter, whose main object is to include in the prescribed number of acts as many "situations" as possible, without much reference to the minor incidents and conditions for which he has no space, but which are often essential to comprehension or plausibility. He is, moreover, hampered, as a rule, by the necessity of keeping some male or female star prominently before the foot-lights, which involves the suppression of subordinate, but important personages, and the neglect of all proportion. The method which he generally adopts—judging from results—is first to pick out the scenes for his climaxes—of which he requires four or five—and then to connect them with such rough links as he is able to hammer out in the poorly furnished workshop of his imagination. His job, when completed, is subject, of course, to arbitrary modification on the demand of the star—if he is big enough—or of the stage manager. All literary decorations are stripped off, as being dilatory and superfluous, and a series of violent episodes just barely possible, perhaps, individually, but wholly preposterous in conjunction, are served up in a nudity absolutely offensive to the commonest intelligence. Thus it is that a novel which by a strain of courtesy might be dubbed romantic, is converted into the rawest and most puerile of melodramas.

In the end the evil will bring about its own remedy, because the current romantic novel, apart from its merely literary accessories, which vanish in the play, is modelled upon old conventions, in its incidents and heroics, and the recurrence of stale sensations is certain to cause satiety. But the end is not yet. The literary puffing machine is still busy upon the notices of the book-plays to be produced next season, and the prospects of the original native dramatists, outside of the few who have made their mark already, are not encouraging. They now have to encounter the competition of the novelists—who naturally are wide awake to their chances of theatrical royalties—as well as the indifference of the managers. It begins to look as if they would be obliged in self-defence to expand their plays into novels in order to get the publicity which seems to be the necessary preliminary to theatrical production. This would be a troublesome but entirely rational proceeding. A bad play may be converted easily into a good novel, whereas a poor novel is almost certain to eventuate in a worse drama.

But it is not only the original dramatists who suffer from a system which prefers second-hand plots to new, and makes the stage a dumping-ground for all sorts of sensational rubbish, but the whole theatrical profession and the public. Inferior plays beget inferior acting, as is clearly demonstrated today in many of our leading theatres, where the general performance is slovenly and incapable in a marked degree. The fact is that in the average book-play everything is sacrificed to situations and tableaux, acting, except in the case of one or two leading performers, being regarded as an affair of secondary consideration. Most of the minor characters are designedly colorless puppets, into which even good actors could not infuse vitality. Startling scenic effects, extravagant costumes, and sensational episodes will attract the crowd for a season, and then there will be a reaction of some sort. Meanwhile the theatre is sinking lower and lower in the estimation of the reflecting classes, who realize its possibilities under intelligent direction, but are inclined to despair of a future so menaced by the incubus of commercialism.

A young man in Emporia, Mo., recently received a letter from his sweetheart in another town, and in it he was told to "look under the stamp on the envelope." The young man spent an hour steaming that letter and when he finally got the stamp off he read, "Was it hard to get it off?"

THE RELIGIOUS WORLD.

THE OKLAHOMA AFFAIR.

Our esteemed Milwauke contempory the *Excelsior* (No. 915) intimates that we are trying by all means to clear the Vicar-Apostolic of Indian Territory from the well-merited reproach that he treats the German-speaking Catholics of his Vicariate with injustice.

We have done no such thing. We simply declared that *so far as we knew the facts*, there had been no tyranny on the part of Msgr. Meerschaert, and enumerated some weighty considerations which our German contemporaries had entirely overlooked.

We might have gone farther. We might have divulged the fact that the recourse of the German Catholics of Okarche, who were loudest in their complaints, to the Propaganda, had been rejected, in a letter of Cardinal Ledochowski under date of Feb. 8th, as "*omni fundamento destitutum*," and that the complainants had been admonished "to submit peacefully and with due docility to the dispositions of the ecclesiastical authority."

This does not, of course, prove that all the complaints of German-speaking Catholics in Oklahoma "are entirely without foundation," but it ought to be enough to make our hot-blooded German confreres a little more careful in judging matters in which they have none but one-sided and biased testimony.

ARTHUR PREUSS.

THE REV. McMANUS'S HOME FOR AGED PRIESTS A FRAUD.

The *New World* (Feb. 23rd) prints the following letter from the Chancery officer of the Diocese of Scranton:

Scranton, Pa., Feb. 15th, 1901.

Wm. Dillon, Esq., Editor of *New World*, Chicago, Ill.

My Dear Sir:—There was a priest by the name of McManus, sojourning near Great Bend, in this diocese sometime ago, who had no "faculties," consequently no authority from our Rt. Rev. Bishop to collect money or to use, in any way, the good name of any of our priests as a means to get that money, for a home for aged or infirm priests. Personally, I do not know why he used your name or your paper, or if you sanctioned what he did. Therefore, I write to inform you that Bishop Hoban does not sanction the means nor the methods he has been employing and shall probably use stringent means to remove the imposition if again practiced.

I am, respectfully,

(Rev.) JNO. J. GRIFFIN.

While some of our contemporaries did not take notice of the circulars issued by the Reverend McManus, others published them and solicited alms for the purpose. THE REVIEW alone, as far as we can judge, denounced the scheme as a disgrace to the clergy, and that simply on the face of the arguments produced in its favor by the author.

As in the past, so in the future we shall fearlessly expose frauds and thereby save our readers many times the price they pay for the paper. A. P.

....A book of 326 pages — this is what is now required to tell the story of the multiform activities of a New York Protestant church during a single year. The volume issued for the year 1900 by St. Bartholomew's shows, according to a synopsis in the *Evening Post*, what a complex work is that of a mod-

ern "institutional church." In addition to the rector and five assistant ministers, who are aided by three lay readers, we find two pages given up to the names of the wardens, vestrymen, clerks, parish visitors, etc. The church maintains a Swedish mission, a German congregation, a Chinese guild, and an Oriental mission, some of which have their affiliated clubs and associations. Eight missionary and benevolent societies include their annual reports in the volume. Still more striking are the reports of the employment bureau, tailor-shop, loan association, and penny provident fund. Not content with all this, there is besides a clinic which treated 7,651 new patients and furnished 15,140 prescriptions to the sick. That there is a fresh-air fund, too, goes without saying. And, of course, St. Bartholomew's is but one of many churches which now interpret their mission and their opportunity in this broad fashion. The change from older conceptions of both clergyman and church work is vast. Now-a-days the head of a great church must be an expert organiser and business man, or know how to avail himself of the best business advice. As for the parish, it has become a free school system, a university extension movement, a charitable and benevolent institution, which strives more and more to minister to its members outside of chapel or church walks.

....It is not often that one finds the audacity to stake a great issue on a wager, but the other day in Rome a bet served as a striking argument. It was at a Socialist meeting, and the question was the secularisation of the government schools. In the course of his argument the Socialist orator said that the ecclesiastical chains must be broken, that Galileo the atheist had suffered oppression, etc. At this point a priest rose in the audience, and bet the speaker one thousand lire that he could not prove from Galileo's writings that the great astronomer was an atheist. Undeterred by the hissing of the crowd, the priest mounted to the table beside the speaker, and raised his bet to ten thousand lire. The crowd now felt that it was *affare serio*, and listened in breathless silence. The speaker boggled. He had not the exact words of Galileo in mind. He never bet large sums. He never, in fact, bet at all. The day was with the priest.

....We heartily subscribe to the subjoined paragraph from the *Western Watchman* (March 10th):

"The vast territory that came to us under the Louisiana Purchase was Catholic, having been discovered by Catholics, explored by Catholics, and settled by Catholics. The World's Fair to be held to commemorate that purchase must emphasize that fact. We must be able to show that Catholics have held their own in this land over which a hundred years ago floated the flag of Catholic France. We must be able to show what we have done for the development and enlightenment of the peoples who have made this territory their home."

....The Bishop of Hildesheim has been appointed by the King of Prussia a life-member of the House of Lords of the Prussian legislature. He is the son of a barber and both his parents were Protestants, but he was brought up by a Catholic relative. Besides him there is only one other bishop in the Upper House—the Prince-Bishop of Breslau, Cardinal Kopp. Both prelates are Hanoverians.

....American secular newspapers are not singular in their lack of knowledge of Catholic matters. The *St. James Gazette*, of London, speaks of Cardinal Howard as a possible candidate for the pontifical throne. The *Catholic Times* reminds its "great" journalistic neighbor that the Cardinal is probably in heaven, as he has been dead for some years. Of course, it is not to be expected that leading organs of information like the *Gazette* should ordinarily keep track of members of the Sacred College, but Cardinal Howard was an Englishman of one of the most prominent families of the kingdom, and his death was certainly a matter of some note. Cardinal Howard being out of the race, it is now in order for the *St. James Gazette* to nominate either Cardinal Newman or Cardinal Manning.—*Monitor* (March 9th).

EXCHANGE COMMENT

Last week, commenting on the death of editor McCune, of the New Orleans *Morning Star*, we expressed the hope that the paper, which has never, since we know it, been a Catholic journal in the true sense, would either come into the hands of a *Catholic* editor, or go to the demnition bowows. Now young Walter J. McCune has charge of it, and in the edition for March 9th we find three columns of theatrical puffery with the picture of an actress named Edith Yerrington, of voluptuous shape, in *pantalons de tricot*.

This in Lent, mind you!

We hope Mr. Walter J. McCune will *not* receive the "kind patronage" of the Catholics of New Orleans, which he "solicits."

* * *

The subjoined note does not really belong under this caption, but we insert it here for want of a better place.

The *American Catholic Quarterly Review* recently sent us a copy of an Index for the twenty-five volumes it has published since its establishment in 1876. We wrote to the editor that this index was of no value to us, because we did not get the *Quarterly*, and requested him to put us on his exchange list. Thereupon the business manager notified us as follows:

"I regret that I must decline the proposition to exchange; our list is very restricted and consists mainly of foreign magazines and the more prominent dailies."

To begin with, it seems to us a poor policy that puts a magazine's exchange relations in the control of a business manager, and a still poorer one that excludes Catholic weeklies from a list that has room for secular dailies.

Archbishop Ryan, who is the editorial head of the *Quarterly*, ought to teach his business manager a much-needed lesson. The narrow policy of clapperdudgeon economy that grudges the few cents which an exchange would cost, is unworthy of a review of the standing and pretensions of the *Quarterly*.

Meanwhile, until we shall be found worthy of a place on the exchange list of a periodical which prefers to ladle out its wisdom to foreign magazines and secular newspaper editors, we suppose we shall have to dree our weird without the *Quarterly*.

* * *

The *Mirror* (No. 4) thinks—and we share its view—that "it would not hurt the country if a few daily editors could be placed in the dock and convicted of perpetuating moral and mental nuisances."

* * *

The *Sacred Heart Review* (March 9th) queries:

"What means our esteemed contemporary, the *Catholic Mirror* of Baltimore, by its remark that the processes now going on in regard to the hoped for canonisation of the holy Bishop Neumann indicate 'that within a short time Philadelphia will be given the first saint ever granted by the Holy See to America'? Where, then, are St. Rose of Lima, and St. Turibius, Archbishop of Lima, and St. Philip of Jesus, patron of the city of Mexico, and St. Francis Solano of Peru, who was canonized in 1726?"

The *Sacred Heart Review* ought to know that we, "this Christian nation" of Yankee heroes, are "America." Peru, and Mexico, and Canada, and the other "rotten boroughs" don't count.

ARTHUR PREUSS.

OPEN COLUMN.

INFORMATION WANTED.

TO THE EDITOR OF THE REVIEW.—*Sir:*

Would you please let me know of a community of Sisters that permits its members to go to the Leper Islands and nurse lepers if they wish to do so? I have a candidate that wants to join an order of that kind.

Could you give me the present address of Andrew Carnegie? (Rev.) F. T.

* * *

Mr. Carnegie, when at home, can be reached, we believe, by addressing him at Pittsburg, Pa. At present he is on his way to Europe.

Can some one of our readers give us the name of a community of Sisters who devote themselves to the care of lepers?

A DANGEROUS PAPER.

We are asked by a Wisconsin pastor:

"Do you know the paper called *Appeal to Reason*, and would you kindly inform me and the readers of your REVIEW about its character? There are many here that keep it. It seems to be a bad paper for Catholics, and I fear that some of my people keep it, or will do so, unless I forbid it. It will then be well for me to appeal to such authority as the Editor of THE REVIEW."

* * *

The *Appeal to Reason* is a dangerous paper because it insidiously instils the principles of Socialism condemned by the Church.

A QUESTION ANSWERED.

TO THE EDITOR OF THE REVIEW.—*Sir*:

Lately the question has been put to me by a Protestant, who is desirous to study philosophy: "Which would be the best book or author for me?" I promised the gentleman, to find out. I made all my studies in Germany and have been but a few years in this country, hence am not well acquainted with the schoolbook list of our libraries. May I then ask you, dear sir, to kindly instruct me at earliest convenience, which author would be the best for the private study of philosophy?

P. G.

* * *

Let him begin with Logic and General Metaphysics by Rev. Chas. Coppens, S. J., or the first volume of the Stonyhurst Series, which can both be had from any Catholic bookseller.

NOTE:—I will be thankful and pay for the trouble, to a brother priest who will accommodate me with the ritual of the "Royal Arcanum," the "Ancient Order of United Workmen," and the "Elks." REV. P. ROREN.
HOLLANDALE, WIS.

EDUCATION.

MODERN ENCYCLOPAEDIC EDUCATION.

The *Sun* of March 9th had an instructive leader on this subject. It said:

In schools that are properly modernized and have all the latest appliances of child study and psychology, they teach everything now, we believe, except the three R's, and the other old-fashioned things now justly regarded as a surplusage and excrescence. Your children may use the double negative and fail to recognise such an easy word as "cat" after months at school; but what a lot of things they know or are supposed to know which their poor ignorant papas and mammas never dreamed of in their days in the darker ages! For our part, we look with veneration upon those children for whom their teachers have taken all knowledge, save a few essential elements of education, for their province; and as for the teachers and the professors of pedagogy who distil great ideas for them and invent a new study every month, why, Isaac Newton in the flesh and walking up Broadway could not seem more wonderful and sublime to us.

The encyclopaedic education is bound to have far-reaching political effects. The improved and continually improving schools must make the children much wiser than their parents. The children will come to know their superiority and demand their rights. There will be child suffrage, and the old folks will be disfranchised.

Mr. Anstey builded better than he knew in his "Vice Versa."

We are impelled to make these remarks by reading of the study of reform in the Chicago schools. Twelve hundred children in one of these schools have been studying garbage, street paving, smoke regulation. The revised Chicago code is one of the chief textbooks of the schools. For several weeks the Fire Department was the subject. The children visited the engine houses, studied the statistics of the Fire Marshal's report and the causes of fires. In the next few months the corporation laws, gas companies, street lighting, street railways, waterworks and so on will be taken up. In some grades three hours a week are given to "municipal civics." Papers are written on such subjects as "An Ideal System of Garbage Disposition." The children report daily to the teachers what they have seen and done in the way of detective service. "Each of the children is taught that it is his duty to do detective work and furnish information that will bring about reforms." Thus twelve hundred amateur detectives are being trained, an indispensable adjunct to municipal reform and the study of "municipal civics."

The guilty feelings of parents in the presence of these young reformers and detectives may be imagined. But what can the old fogies do? Their education has been neglected. Now out of the mouth of babes and sucklings they must learn "municipal civics."

SCIENCE AND INDUSTRY.

LIQUEFIED AIR.

M. d'Arsonval made some astonishing demonstrations with liquefied air the other day in the Paris Museum of Natural History. By enormous pressures he reached a temperature of minus 180 Centigrade. The liquefied air was contained in a double-sided silver-covered bottle, and did not evaporate. Experiments with india-rubber bottles showed that, under the influence of the intense cold, they became as hard and brittle as glass. The rubber could be pulverized, but became elastic again when the air was evaporated.

Similar results were shown in the case of butcher's meat. M. d'Arsonval exhibited a beefsteak dipped in liquefied air and then let it fall on the floor, where it sounded like a stone and broke to pieces. It was eventually reduced to a pink powder, easy to masticate and assimilate, and likely to be of important service in hospitals. Ice dipped in liquefied air cut glass like a diamond, mercury became hard as antimony.

Metals, said M. d'Arsonval, especially steel, had their qualities increased tenfold by the application of liquefied air. Conducting wires could be reduced to a hair's breath, in thickness, and remain as strong as enormous cables. It can not, however, do anything to preserve meat, he declared, as it is in no way antiseptic, and will not kill microbes. Moreover, it is now five times dearer than ice. It can not be used for motor carriages or submarine boats, because, when heated, it is such a powerful explosive that no metal yet known could resist its shocks.

M. d'Arsonval warned the French public against schemes for preserving meat or propelling motors by liquefied air. Personal trials, he said, showed that such experiments must necessarily end in failure.

Timely statistics on divorce are presented in Rhode Island, while the legislature is considering a bill to rob the State of its reputation as one of easy divorces. For 1897 the divorces in the State numbered 372, for 1898 they were 400, for 1899 they had increased to 412, and in 1900 to 466, the proportion of divorces to marriages being about one in eight. For the thirty years preceding 1899 the record had been one divorce to every eleven marriages. These figures show that, while Rhode Island is not the worst State in this respect, it is disgracefully bad. The evil is ascribed largely to the advent of persons from other States, seeking advantage of the State's loose divorce laws, and there is a minor note of praise for the State's people in the comment that the reason the record is not worse is because the real residents of the State are slow to break the bonds of marriage. That it should be a Dakota for persons of other States is a condition which the legislature can remedy, and much pressure is being brought to force action by that body.

Some time ago a militia regiment in North Carolina decided to have a Latin motto on its flag, and a wicked wag persuaded the committee in charge of the matter to adopt the following: "Nunquam animus, sed ignis via." For the benefit of those not familiar with Latin it should be explained that, though these are good Latin words, the sentence as a whole has no meaning, but the words literally translated, "Never mind, but fire away," make a fairly good regimental motto.

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END OF VOL. VII. AND OF THE FIRST SERIES.

. . . . INDEX . . . .

To Vol. VII. of THE REVIEW.

. . . . 1900--1901 . . . .

A

Abgarus, legend of 77.
Albertus Magnus College 280.
"Americanism," outcrops of 4; end of in France 10, etc.; Msgr. Pechenard on 21; outcrops of 37; 57; aftermath of 68; new phases 113; 126; political 155; outcrops 164; belated attempt at misinterpretation of papal Brief 213; and Roman question 247; and the movement for Cath. unity 281; outcrops 300; Brownson and 333; outcrops 350; a bloodless revolution 355; outcrops 377.
American Legion of Honor, 116.
American Union, the, a new order of bigotry 76.
"Appeal to Reason" 411.
Army Canteen 324.
Army Chaplains 28; 43.
Assumptionists 29; 41.
Averages, doctrine of 299.

B

Babylonia, explorations in 290.
Bacteriology, present status of 251.
Baltimore Catechism, and the Bible 221.
Banners, in church 233.
Base-Ball in Latin 42; 94; Priests play 185.
Baumgartner, Alex., S. J., History of the World's Literature 349.
Belgium 118; 312.
Bible, Prot. ignorance of 73; used for fire-crackers 181; in public schools 245; 375; before Luther 385.
Boers, their tactics 30; and Acadians 292; war 341; 375.
Bonn, resolutions of Cath. Congress of 236.
Bourges, Congress of 309.
Brazil, Cath. press in 261.
Breviary, reform of 292; 317; 325; Bute's translation 372; a suggestion 409.
Bull-Pup, the, as a national emblem 297.

C

Cahensly, and the Society of St. Raphael 225.
Catholic Knights, of Wis. 188; of America, insufficient reserve fund 349.
Catholic Scientific Organisation 20.
Catholic University, the, 39.
Centre Party, a, for the U. S. 81; 109; need of a 148; 220; Bp. McFaul vs. Rev. Malone 243; lesson from Germany 247; converts' league of America 357.
Charity Balls 308.
China:—German protectorate in 100; Bp. Anzer on situation 135; causes of the revolution 153; situation in 294; bloodthirsty missionaries 301; "Hunnenbriefe" 303; massacres by Christians 345; decadence of 408.
Christ, in modern novels 2.
Christian Brothers 23; 95; 175; 181.
Christian Science 165.
Church, against State, curious case in Nesqually Diocese 62.
Church-going, devices to stimulate 49; decline of, among Protest's. 212; is it decreasing? 257; 268.
Church Music:—St. Alphonsus patron of church music reform 7; an obstruction 13; modern 54; choir-singers 215; reform movement on Pacific Coast 222; 302.
Clarke, Richard, S. J., 228.
Clerical Whiskey Agent, a 189; 195.
Cloud-Shooting 335.
Coloma, Louis, S. J., in English 94.
Comma Ioanneum 61.
Concubinage, and the Church 381.
Converts, and Leakage 65; too much ado about 73; league of 135; unripe 180.
Coronation Oath 373.
Costa Rica 125; 317.
Coutlee, Arth., apostate priest 144.
Crazes, Psychology of 149; 208.
Cremation, reasonableness of the Church's position on 292; danger to society from 346.
Criticism, as an auxiliary of authority 185.
Cuba, 165; 318.

D

Dancing 308.
Daily Newspaper, a Catholic—14; 126; 180; 204; 214; 231; 238; 247; 268; 329; 351; 365; 371; 383; 409.
Death Penalty, league against 69.
Deluge, universality of the 100.
Devotional Puerilities 60.
Didon, Pere 21.
Dissection of Corpses, is it licit? 284.
"Divine Healers" 5.
Divorce:—club of divorced men 221; new national law 253; Episcopalians and 285; S. Carolina grants none 309; in Mo. 309; national legislation on 329; Kas. City judge on 353; in R. I. 412.

E

Ecuador 12; 46; 404.
Education:—Non-Cath. pupils in Cath. academies 5; 31; some young ideas 14; Catholics vs. godless schools 17; private vs. State schools 22; the "school city" 23; results of public school 62; government help to denominational schools in England 71; co-education a failure 71; Abp. Corrigan on the duty of the hour 74; State ed. run mad 78; conference of Cath. colleges 78; women at European universities 95; college and university 102; college philosophy 113; school savings banks 119; vertical writing 127; 134; elementary courses of agriculture 127; parental school in Chicago 128; lack of reverence for holy things in children 132; what our Cath. schools do for the taxpayers 134; arithmetic in public schools 159; parochial school work in N. Y. 174; correspondence schools 174; study of the classics 182; public school does not educate 191; Prot. impeachment of godless 198; undemocratic educ. princ. 198; co-education a failure 205; religious instruction in our colleges 205; Cath. philosophy in non-Cath. universities 209; the new humanities 222; lack of interest in our parochial schools 223; lack of Christian instruction in our colleges 231; learning without pain 231; study of the classics 258; compulsory relig. exercises in our colleges 271; secular sectarian schools 271; an ethical course in public schools 279; failure of public school training 279; new fads 295; the Anderson plan of ethical instruction 302; patriotism by manual 317; school endowments 319; our girls' academies 327; schoolboy ideals 327; a secular newspaper's plea for public school reform 334; fad of ambidexterity 334; an outdoor school 334; children's faith in Santa Claus 344; reform of examinations 347; Lutheran parochial schools 347; child suicide and public school 347; compulsory education for Mo. 348; free books for poor pupils in Cath. schools 359; uniform text-books and grading for Cath. schools 359; compulsory in Mo. 375; theolog. univ. faculties vs. seminaries 382; Chicago Juvenile Court 388; 399; relig. exercises in public schools 389; 405; modern encyclopaedic 412.
Electricity, domestic uses of 341.
Elks 181.
Europe, population of 121.
Evolution:—Killing weak and vicious offspring 6; Bp. Spalding on "primitive man" 6; geology 22; "primitive morality" 37; artificial selection in human race 50; infinite time 55; ethical aspects 62; an unverified hypothesis 66; the Church and 83; Spencer and 94; geological chronology 103; missing link in fruits 144; searching for missing link 199; "carnivorous" plants 264; weaknesses of Darwinism from an anatomist's viewpoint 406,

F

Faith, and language 340; vs. philanthropy 340.
Federation, Cath. 4; 89; Bp. Messmer's program 265; N. Y. conference 293; 296; 297; 310; 316; 324; 331; 350; 365; 380; 388; 399; 408.
Food, adulteration of 183; 300.
Football, Bp. Alerding on 307.
Foreigners, in U. S. 114; 118.
Fort Wayne, bishopric 49.
Fourth Plenary Council 177.
France, Culturkampf in 281; 313; 398; depopulation of 317.
Freemasonry, atheistic 133; English, does it deserve condemnation? 338; a Congressman as Grand Commander of American 347.
Freethinkers, congress of 246.
French, language, reform of 276.

G

German, language, decay of in America 277.
Germany, and the German-Americans 300.
Gibbons, Card., on the saloon 371.
Gouthe-Soulard, Abp., death of 209.

H

Haeckel, Prof. on artificial life 348. (See also Evolution.)
Hanna, Marc 238.
Harmony Society 64.
Harvard, religion at 1.
Hebrews, Epistle to, written by a woman? 132.
Heil, decadence of 124; fear of 246.
Hello, Ernest, in English 13; 67; 178.
Heptasophs, improved Order of 401.
Hierarchy, the, and benevolent societies 396.
History, new method of teaching 277.
Home for Aged and Infirm Priests, a fraudulent scheme 410.
Holmes, Oliver Wendell, on Catholicity 407.
Holmes, Rev., plan of a Christian daily 28.
Holy Water, danger of microbes in 45; 363; 379; 390.
Hoyt, Chas., playwright 294.
Humbert, King 169.
Humor, the saving grace of 36.
Hurth, Bishop, letters from 146; 261.
Huxley, Thos., his dishonesty 337.
Huysmans, J. K. 37.
Hypothesis, the scientific, and its value 183.
Hypnotism, in medicine 39; 55; dangers of 80; moral use of 203; as a means of raising people out of their sins 213; dangers of 341.

I

Illinois, incorporation of churches in 148; school statistics 303; child-labor in 335.
Immigration, increase of 254.
Imperialism, as a condition 273.
Income Tax, plea for 186; in Prussia 196; inquisitorial 206; in England 210.
Index, new edition of 269.
Independent Order of Foresters 330.
Indians, the, of to-day 58.
Indulgences, honest and spurious 4; suspension of 44.
Influenza 361.
"Innominato" 12; his aliases 57; latest romance 140.
Insurance:—Masonic life 11; fraternal 141; fire, of church property 164; assessment Co. gone to the wall 165; supervision of mutuals 172; State supervision of 220; accumulation process 275; end of the U. B. M. A. of Pa. 357; a fallacy in figuring cost of 389.
International Catholic Truth Society 108.
Investment Scheme, an ingenious 109.
Ireland, German Palatines in 244.
Ireland, Abp., on the future influence of English-speaking countries 69; letter to the Duke of Norfolk 115; alleged anti-Ireland junta in Rome 141; on Lafayette 145; on the temporal power 183; 193; 215; 220; as a politician 221; 235; on the Roman question 305; on the army canteen 308.
Irish, language, revival of 53.

J

Jansenism, the lesson of 74; 82; 90.
Jingoes, international race of 326.
Jubilee, the Holy Year of 328; indulgence 329; pilgrims 330; extension of 367; some dubia solved 384 (399).
Jubilees, Sacerdotal, shall they be celebrated? 373; 398.
Juries 7; 339.
Journalism, decline of religious 105.

K

Kain, Abp., against compulsory education 382.
Katipunan 364.
Keane, Abp. 161; and The Review 229.
Knights of Columbus 1; 54.
Knights of Glory 70.
Knights of Honor, 172.
Knights of Labor 190.
Knights of Maccabees, 157.
Knights of Pythias 157.
Koreshanity 390.

L

Lamennais, Lacordaire and Montalembert on 258.
Language Question, Bps. Eis and Messmer on 373.
Lasserre, Henri 156.
Latin, as the language of theology 189; study of 253; Thesaurus linguae latinae 274.
Laws, our 236; Church and 390.
Layman, Cath., sphere of 121; 163; 170.
Leakage, one of the causes of our 93; converts and, 65.
Legislation, the trend of 145.
Leo XIII., will he re-assemble the Vatican Council? 172; and Liberal Catholicism 173; as a humorist 193; as a journalist 217; encyclical on the Redeemer 297; on Roman question 319; Apost. Constit. regarding religious with simple vows 332; Bull "Temporis quidem sacri" 342; and the Goerres Society 348; Encyclical "Graves de communi" 392.
Leo XIV. and the forming democracy 92.
Leo Society, pictures of the 334.
Lex Heinze 44.
Liberalism, in England 153; in Chicago 217; in Spain 342; joint Pastoral of the English bishops against 362 sq.; antidote against 369.
Lipman Supply House Co. 156; its "new cross of the Immac. Conception" 308.
Little Rock, Diocese, coadjutorship 338.
"Los von Rom" Movement, in Rome 28; in Austria 196; its originator a Protestant 229.

M

McGrady, Rev. Thos. 358.
McKinley, Pres't, calls at Cath. University 105.
Manitoba, school question 46; statistics 102.
Marchetti, Dr. F. 39.
Margherita, Queen, her prayer 179.
Marriage, evils of civil 29; mixed 41; runaway 165; postponement of 207; mixed and the Globe Review 314; 323; 331; State medical examination before 353.
Marquette, Pere 99.
Martinelli, Msgr., on celibacy 2.
Mazzella, Card. 41; calumnies against 78.
Meerschaert, Bp., and the Germans 398; 410.
Metchnikoff, Prof., his elixir 85.
Mexico, liberty in 30.
Michigan Church Property Decision 30.
Microbe Theory, revolt against 219.
Missioner, a modern 60.
Mivart, St. G. 13; 23; 25; 43; 59.
Modern Woodmen 3; 86; 89; 157; 171.
Montgomery, Zach. 121; 202.
Morphine Habit, the 189.
Mosquitoes and malaria 240.
Mutuals (see Insurance) danger in mixed 388.
Mylodon, the 120; 280.

N

Nation, are we a Christian? 355.
Nation, Mrs., case of 374; 397.
National Home for Invalid Priests 156; 307.
Nationality Question, passing of the 289; 307; 309; 326; and our German parishes 337; 373.
Necromancy 251; 340.
Neo-Pelagianism, Father Faber on 377.
Nietzsche 185.
Norway, Church in 3.

P

Pallen, Dr. C. B., poem by 18.
Parish Calendars 100.
Parliament of Religions, practical consequences of 270.
Passion Play 231; the lesson of 259; 346.
Pastoral Letters, need of 204.
Patriotism, by manual 317.
Peck, G. W., an atrocious author 311.
Philippines 46; 56; 81; 135; 157; 173; 197; 218; 238; 249; 269; 271; 273; 294; 295; 310; 348; report of Taft Com. 366; Faribault plan in 383; the Friars as they are 393.
Picture Machines, nasty 169.
Pithecanthropus erectus, 225; 237.
Poles, in the U. S. 136.
Politics:—Ballot reform 76; aesthetics in 219; the Boss Americanus 219; improved campaign methods 241; minority representation 252; election ethics 268; need of a conservative party 278; the priest in 283; Catholics in 293; Catholics and the administration 293.
Population, our 205; 263.
Postage Stamps, cancelled 189; washing of 211.
Potter, "Bishop" 62; his syllogisms 301.
Praemonstratensians, the, 180.
Press, the Catholic—its patron Saint 12; an ungrateful profession 24; freedom of 204; political influence of 300; our daily 330.
Press Convention, question of a Catholic 385.
Prohibition, in Maine 127; in France 129.
Propagation of the faith 249.
Protestantism, Modern, what is it? 35; 42; 50; 58; and the drink evil 201; decline of church-going 212; retreats 278; a modern Prot. church 410.
Psychophysics 91.

Q

Quackery, unbridled 338.
"Quo Vadis?" in Italy 6; 117.

R

Referendum 226; 269; 275; 343.
"Religiosity," American, 321.
Reservation of the Sacrament in the Anglican church 70.
Reunion of Christendom 117.
Reuss, Biographical Cyclopedia of the American hierarchy 134.
Ritualism 4.
Roman Question (see **Ireland,** Abp.) duty of Catholics regarding the 315; Leo XIII. on 319; reconciliation impossible 322; 366.
Rome, Prot. propaganda in 404.
Royal Arcanum, 27.
Russian Orthodoxy 52; 172.

S

St. Louis Streetcar Strike 162.
Saloon, an evangelistic 297; study of 298; substitutes for 354 sq.; Card. Gibbons on 371.
Salvation Army, statistics 342.
Satolli, Card. 158.
Schlegel, Fred. von, precursor of Max Mueller 340.
Scholasties, a Protest. estimate of the 12.
Scholastic Disputations 9.
Schwebach, Bp., on Cath. insurance societies 188.
Science (see **Evolution**): alcohol and physiology 140; spontaneous generation 143; alcohol and old age 150; bankruptcy of 356; hypotheses of 376; liquefied air 412.
Scriptures, the New, according to Huxley et al. 141.
Secret Societies, Swedish Lutherans against 397.
Sermons, political 49.
Sheldon's Christian Daily 21; 33.
Smallpox, a remedy for 340.
Socialism, Propaganda among Chicago Catholics 61; organisations in U. S. 107; colony 289.
Social Question:—Competition of prison labor 72; L'Union, an organ for social reform 89; conciliation vs. strikes 119; Utah 8 hour law 124; Ruskin Hall 152; boycotts 182; rural loan institutions 237; conciliation and arbitration 244; State boards of arbitration 248; department store tax in Prussia 304; a way out of the slum 312; insurance against strikes 335; voluntary arbitration 368; encyclical "Graves de communi" 392; compulsory vs. voluntary arbitration of labor troubles 403.
Soul, abolition of the 364.
South America, letter from 11; celibacy in 53; letter 139; council 147.
Spalding, Bp., doubtful praise for 242.
Stage, the—the theatre-goers to blame 15; hypocrisy of relig. plays 45; 71; and public morals 79; dramatic art and morality 197; trying to reform 231; Ibsen's latest play 239; indecent shows 255; the zoological drama 323; the novel and the theatre 409.
Stars, are they inhabited? 22.
Star of Bethlehem 406.
State-Babies, rights of 106.
Statistics, religious that lie 28; 267; of murders in U. S. 317; American religious 358.
Steinhuber, Card. 173; 196.
Stigmatisation, a modern case of 194.
Style, the popular 266.
Suicide, of priests 102; an epidemic of 116; of insured persons 196.
Summa of St. Thomas, need of a translation of 150.

T

Taft, Judge 333.
Temperance—text-books 5; social influences in favor of 77; Minneapolis saloon plan 245; Cath. Total Abstinence movement 346; 363.
"Testamentum Jesu Christi" 80; 340; 359.
Theosophy, new and old 137.
Thomas a Kempis, monument to 86.
Thorne, W. H. 132; 171; 314.
Trinity College 142.

U

Ultramontanism 7; 28.
Unbelief, among the learned 129.
Ursulines, unification of 278.

V

Vilatte, Rene 31; 60; 87; 126.
Vivisection 112.

W

War, Correspondents, new-style 51; and the mob spirit 291.
Washington, Geo., was he a Christian? 37.
Weingart, case of Pastor 23.
Weltmerism 71; 73.
Westminster Confession, revision of, 85; 176; 310.
Whales, reliable data about 232.
Wilde, Oscar 300.
William, Emperor 116.
Women, equal rights for 97; 106; college for housemaids 118; women of yesterday and to-day 124; missionaries 133; anti-suffragists 149; higher education of in France 155; J. de Maistre and Bp. Spalding on feminism 187; wages 227; servant-girl problem 283; the fundamental objection to woman suffrage 285; college vs. non-college 318; woman's recoil from equality 339; revolt from New Womanism 353; feminist movement in Germany 356; higher education of 379; where women can vote 383.

Y

Yiddish, papers in U. S. 96; the national tongue of Jewry 336.
Yorke, Rev. P. C., textbooks on religion 127.

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